



**The status  
of  
the Sunnah  
in Islam**

**Muhammad  
Nasir Al-Din Al-Albani**

# **The status of the Sunnah in Islam**

منزلة السنة في الإسلام

**Author**

Muhammad Nasir Al-Din Al-Albani

**Translated by**

Omar bin Ahmed Tohamy

**Publisher**

Salafi House – Kuwait

# Index

---

<b><i>Index</i></b>	<b>3</b>
<b><i>Translator introduction</i></b>	<b>4</b>
<b><i>Author's Introduction</i></b>	<b>5</b>
<b><i>The status of the Sunnah in Islam and the explanation that it cannot be dispensed with by the Qur'an</i></b>	<b>6</b>
<b><i>The function of the Sunnah in the Qur'an</i></b>	<b>8</b>
What I believe is that this explanation mentioned in this noble verse includes two types of explanation:	8
<b><i>The necessity of the Sunnah for understanding the Qur'an and examples of that</i></b>	<b>10</b>
Here are some other verses that cannot be properly understood according to the intent of Allah Almighty except through the Sunnah:	10
<b><i>The misguidance of those who rely on the Qur'an instead of the Sunnah</i></b>	<b>14</b>
<b><i>Inadequacy of language to understand the Qur'an</i></b>	<b>16</b>
<b><i>Important Notice</i></b>	<b>18</b>
<b><i>The weakness of Muadh's hadith in opinion and what is objectionable about it</i></b>	<b>20</b>

# Translator introduction

---

All praise is due to Allah; we praise Him and seek His forgiveness.

We seek refuge in Allah from the evils of our souls and the wickedness of our deeds.

He, whom Allah guides, none can misguide him, and he whom He misguides, none can guide him.

I bear witness there is no deity worthy of worship in truth except Allah, alone, without partner.

His is the dominion and His is the praise.

He gives life and causes death, and He is over all things competent. Now then:

I have translated the book before you, entitled (**The status of the Sunnah in Islam**) by (**Muhammad Nasir Al-Din Al-Albani**) because of the many benefits and advantages it contains for the Muslim.

This translation is my own effort. If I do well, it is from Allah and His guidance to me, and if I make a mistake, it is from myself and from Satan.

I ask Allah to make this work of mine purely for Him and to spread the word of truth throughout the entire earth and to teach Muslims who do not speak Arabic their religion that Allah has chosen for them.

The one in need of his Lord's forgiveness: **Omar bin Ahmed Tohamy**.

# Author's Introduction

---

Praise be to Allah, and may blessings and peace be upon the Messenger of Allah, his family, his companions, and those who follow him.

And then:

This is a lecture I delivered in Doha, the capital of Qatar, during the blessed month of Ramadan in the year 1392 AH. Some of my brothers suggested that I print it because of its important benefits and the Muslims' need for such material.

In response to their request, I am publishing it for the benefit of all, and in consideration of memory and history. I have added some detailed headings to help the honorable reader gather its main ideas. I ask Allah Almighty to include me among those who defend His religion and support His Shari'ah, and to reward me for it, for He is the most generous of those to whom we are asked.

Damascus, 22 Muharram 1394 AH

# The status of the Sunnah in Islam and the explanation that it cannot be dispensed with by the Qur'an

All praise is due to Allah. We praise Him, seek His aid, and ask for His forgiveness. We seek refuge in Allah from the evils of our own souls and the wickedness of our deeds. Whomsoever Allah guides, none can misguide, and whomsoever He misguides, none can guide. I bear witness there is no deity worthy of worship in truth except Allah, alone, without partner, and I bear witness that Muhammad is His servant and Messenger.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾

**“O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].” [Al-Imran: 102]**

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

**“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.” [An-Nisa: 1]**

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ وَرَسُولُهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

**“O you who have believed, fear Allah and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment” [Al-Ahzab: 70-71]**

Now then:

Indeed, the most truthful speech is the Book of Allah, and the best guidance is the guidance of Muhammad, may Allah bless him and grant him peace. The worst of matters are their newly invented matter in religion, and every newly invented matter in religion is an innovation, and every innovation is misguidance, and every misguidance leads to the Fire. I believe that I will not be able to offer this honorable gathering—especially since it includes eminent scholars and distinguished professors—any knowledge they have never before encompassed. If my assumption is true, then it is sufficient for me in this speech to be a reminder, following the words of Allah, the Blessed and Exalted:

﴿وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ﴾

**“And remind, for indeed, the reminder benefits the believers.” [Adh-Dhariyat: 55]**

My speech on this blessed night of the holy month of Ramadan, I did not see it to be about explaining any of its virtues, rulings, the merit of standing in prayer, and the like, which preachers and guides usually touch upon in a way that benefits the fasting people and brings them goodness and blessings. Rather, I chose for my speech to be about a very important topic because it is a principle of the pure Shari’ah, which is explaining the importance of the Sunnah in Islamic legislation.

# The function of the Sunnah in the Qur'an

You all know that Allah Almighty chose Muhammad (peace and blessings be upon him) as a prophet and singled him out for His message. He revealed to him His Book, the Holy Qur'an, and commanded him, among other things, to explain it to the people. Allah Almighty said:

﴿وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ﴾

**“And We revealed to you the message that you may make clear to the people what was sent down to them” [An-Nahl: 44]**

**What I believe is that this explanation mentioned in this noble verse includes two types of explanation:**

**The first:** The explanation of the wording and its arrangement, which is the conveyance of the Qur'an, not concealing it, and conveying it to the community as Allah Almighty revealed it to his heart (peace and blessings be upon him). This is what is meant by the Almighty's saying:

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ﴾

**“O Messenger, announce that which has been revealed to you from your Lord” [A;-Maidah: 67]**

Lady Aisha, may Allah be pleased with her, said in a hadith of hers: **“Whoever tells you that Muhammad concealed something that he was commanded to announce has committed a great slander against Allah.”** Then she recited the aforementioned verse. [Narrated by Al-Bukhari and Muslim] In a narration by Muslim: "If the Messenger of Allah (peace and blessings be upon him) had concealed something he was commanded to convey, he would have concealed the words of Allah, the Most High:

﴿وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ﴾

**“And [remember, O Muhammad], when you said to the one on whom Allah bestowed favor and you bestowed favor, "Keep your wife and fear Allah," while you concealed within yourself that which Allah is to disclose. And you feared the people, while Allah has more right that you fear Him.” [Al-Ahzab: 37]**

**The other:** clarifying the meaning of a word, sentence, or verse that the Ummah needs clarification. This occurs most often in verses that are ambiguous, general, or absolute. Then the Sunnah comes to clarify the ambiguous, specify the general, and restrict the absolute. This

occurs through the words of the Prophet (peace and blessings be upon him), as well as through his actions and approval.

# The necessity of the Sunnah for understanding the Qur'an and examples of that

The Almighty's statement:

﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا﴾

**"[As for] the thief, the male and the female, amputate their hands" [Al-Ma'idah: 38]**

Is a good example of this, as the thief is general in meaning, like the hand. The Sunnah clarifies the first of the two and restricts it to the thief who steals a quarter of a dinar, as the Prophet (peace and blessings be upon him) said: **"There is no cutting off except for a quarter of a dinar or more."** [Narrated by Al-Bukhari and Muslim]. As the other is demonstrated by the actions of the Prophet (peace and blessings be upon him) or the actions and approval of his companions, they would cut off the hand of a thief at the joint, as is well-known in the books of hadith. The verbal Sunnah also clarifies that the hand mentioned in the verse on dry ablution:

﴿فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ﴾

**"wipe over your faces and your hands [with it]" [An-Nisa: 43, Al-Ma'idah: 6]**

Is also the palm, as the Prophet (peace and blessings be upon him) said: **"Dry ablution is a strike for the face and the palms."** [Narrated by Ahmad, the two Shaykhs, and others from the hadith of Ammar ibn Yasir (may Allah be pleased with them both).

**Here are some other verses that cannot be properly understood according to the intent of Allah Almighty except through the Sunnah:**

1- The Almighty's saying:

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ﴾

**"They who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided." [Al-An'am: 82]**

The companions of the Prophet, may Allah bless him and grant him peace, understood his saying: **[with injustice]** in a general sense that includes all injustice, even if it is small.

Therefore, they found the verse difficult and said: **O Messenger of Allah, which of us has**

not mixed his faith with injustice? The Prophet (peace and blessings be upon him) said, "That is not the case. Rather, it is polytheism. Have you not heard the words of Luqman:

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾

"Indeed, association [with him] is great injustice." [Luqman: 13]

[Narrated by al-Bukhari and Muslim and others]

2- The Almighty's saying:

﴿وَإِذَا صَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا﴾

"And when you travel throughout the land, there is no blame upon you for shortening the prayer, [especially] if you fear that those who disbelieve may disrupt [or attack] you." [An-Nisa: 101]

Therefore, some of the Companions asked the Messenger of Allah (peace and blessings be upon him), saying: **Why do we shorten it when we are safe?** He said: **"It is a charity that Allah has bestowed upon you, so accept His charity."** [Narrated by Muslim]

3- Allah the Almighty says:

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ﴾

"Prohibited to you are dead animals, blood" [Al-Ma'idah: 3]

The verbal Sunnah clarifies that the dead animals of locusts, fish, liver, and spleen are permissible, as the Prophet (peace and blessings be upon him) said: **"Two dead animals and two types of blood have been made permissible for us: locusts, fish (i.e., all types of fish), liver, and spleen."** [Al-Bayhaqi and others narrated it with both chains of transmission traceable to the Prophet (peace and blessings be upon him) and with a chain of transmission traceable to the Prophet (peace and blessings be upon him). The chain of transmission of the chain of transmission traceable to the Prophet (peace and blessings be upon him) is sound, and it is considered a chain of transmission traceable to the Prophet (peace and blessings be upon him) because it cannot be based on personal opinion.]

4- Allah the Almighty says:

﴿قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خَنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهْلًا لِغَيْرِ اللَّهِ بِهِ﴾

"Say, "I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine - for indeed,

it is impure - or it be [that slaughtered in] disobedience, dedicated to other than Allah." [Al-An'am: 145].

Then the Sunnah came and prohibited things not mentioned in this verse, such as the statement of the Prophet (peace and blessings be upon him): **"Every beast of prey with fangs and every bird with talons is forbidden."** There are other hadiths on this topic prohibiting this. Such as his statement, may Allah bless him and grant him peace, on the day of Khaybar: **"Indeed, Allah and His Messenger forbid you from domesticated donkeys, for they are impure."** [Narrated by al-Bukhari and Muslim]

5- Allah Almighty says:

﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ﴾

**"Say, "Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?"**" [Al-A'raf: 32]

The Sunnah also clarifies that some adornments are forbidden. It is proven that the Prophet, may Allah bless him and grant him peace, went out one day to his companions, holding silk in one hand and gold in the other, and said: **"These two are forbidden for the males of my nation, but permissible for their females."** [Narrated by al-Hakim, who authenticated it.]

There are many similar hadiths, known in the Two Sahihs and elsewhere.

There are many other examples of this type, known to scholars of hadith and Fiqh. From the above, dear brothers, we can see the importance of the Sunnah in Shari'ah. If we reexamine the examples mentioned, as well as others we have not mentioned, we become certain that the Holy Quran can only be understood in conjunction with the Sunnah.

In the first example, the Companions understood the "injustice" mentioned in the verse literally. Although they were, as Ibn Mas'ud said, **"The best of this nation are those with the most pious hearts, the deepest in knowledge, and the least pretentious,"** they nevertheless erred in that understanding. Had the Prophet (peace and blessings be upon him) not rebuked them for their error and guided them to the fact that the correct interpretation of the "injustice" mentioned is polytheism, we would have followed them in their error. But Allah, the Blessed and Exalted, has protected us from that by virtue of his guidance and his Sunnah.

In the second example, were it not for the aforementioned hadith, we would have remained doubtful, at least regarding shortening the prayer while traveling in a safe situation, unless we adopt the condition of fear, as is apparent in the verse, and as occurred to some of the Companions, had they not seen the Messenger of Allah (peace and blessings be upon him)

shortening the prayer and they shortening it with him, even though they were safe. In the third example: Were it not for the hadith, we would have forbidden good things that were permissible for us: locusts, fish, liver, and spleen.

In the fourth example: Were it not for the hadiths, some of which we have mentioned, we would have considered permissible what Allah prohibited to us through the tongue of His Prophet, peace and blessings be upon him, of wild animals and birds with talons.

Likewise, in the fifth example: Were it not for the hadiths contained in it, we would have considered permissible what Allah prohibited through the tongue of His Prophet, peace and blessings be upon him, of gold and silk. Hence, some of the early Muslims said: The Sunnah explains the Book.

# The misguidance of those who rely on the Qur'an instead of the Sunnah

It is unfortunate that some contemporary commentators and writers have permitted what was mentioned in the last two examples, regarding the permissibility of eating wild animals and wearing gold and silk, based solely on the Quran. Indeed, today there is a group known as "Qur'anists," who interpret the Quran according to their whims and intellects, without seeking support from the authentic Sunnah. Rather, for them, the Sunnah is subservient to their whims. Whatever it agrees with them, they cling to, and whatever it does not, they discard. It is as if the Prophet (peace and blessings be upon him) referred to these people when he said in the authentic hadith: **"I will not find one of you reclining on his couch when a command comes to him, whether I have commanded or forbidden something, and he says, 'I do not know. What we find in the Book of Allah, we follow it.'"** [Narrated by al-Tirmidhi].

In another narration: **"Whatever we find in it that is forbidden, we forbade it. But I came to the Quran and something similar to it."**

In another: **"Beware, what the Messenger of Allah forbade is like what Allah forbade."**

It is unfortunate that some distinguished writers wrote a book on Shari'ah and doctrine, and stated in its introduction that they wrote it with no reference other than the Qur'an!

This authentic hadith clearly indicates that Shari'ah is not only the Qur'an, but rather it is the Qur'an and the Sunnah. Whoever adheres to one of them without the other has not adhered to either of them, because each of them commands adherence to the other, as Allah the Almighty said:

﴿مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾

**"He who obeys the Messenger has obeyed Allah" [An-Nisa': 80]**

And He said:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

**"But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission." [An-Nisa': 65]**

And He said:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۚ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا﴾

**“It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error.” [Al-Ahzab: 36]**

And He said:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

**“And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.” [Al-Hashr: 7]**

In connection with this verse, I like what was reported from Ibn Mas'ud (may Allah be pleased with him), which is that a woman came to him and said: Are you the one who says: **“May Allah curses the pluckers and those who have their eyebrows plucked, and those who tattoo. . .”** Hadith

He said: Yes. She said: I read the Book of Allah from beginning to end and did not find in it what you say. He said to her: If you had read it, you would have found it. Haven't you read:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

**“And whatever the Messenger has given you - take; and what he has forbidden you - refrain from.” [Al-Hashr: 7]**

She said: Yes. He said: I heard the Messenger of Allah, may Allah bless him and grant him peace, say: **Allah has cursed the pluckers. . .”** Hadith [Agreed upon]

# Inadequacy of language to understand the Qur'an

---

From the above, it becomes clear that no one, no matter how knowledgeable they are in the Arabic language and literature, can understand the Holy Qur'an without seeking assistance from the Prophet's (peace and blessings be upon him) verbal and physical Sunnah. No one was more knowledgeable about the language than the Prophet's (peace and blessings be upon him) Companions, in whose language the Qur'an was revealed, untainted by foreignness, colloquialisms, and incorrect pronunciation. Yet, they nevertheless erred in their understanding of the preceding verses when they relied solely on their own language.

Therefore, it goes without saying that the more knowledgeable a person is of the Sunnah, the more likely they are to understand the Qur'an and derive rulings from it than someone who is ignorant of it, let alone someone who does not rely on it or pay attention to it at all.

Therefore, one of the agreed-upon principles among scholars is to interpret the Qur'an based on the Qur'an and the Sunnah<sup>1</sup>, then based on the sayings of the Companions, etc.

From this, we can see the misguidance of scholars of theology, both ancient and modern, and their opposition to the Salaf (may Allah be pleased with them) in their beliefs, not to mention their rulings. This is due to their distance from the Sunnah and knowledge of it, and their reliance on their own reason and whims in verses about the attributes of Allah and other matters. How excellent is what is stated in "Sharh Al-Aqeedah Al-Tahawiyyah" (p. 212, 4th edition): **"How can someone who does not learn it from the Qur'an and Sunnah, but rather learns it from the words of so-and-so, speak about the fundamentals of religion? And if he claims to learn it from the Book of Allah, he does not learn the interpretation of the Book of Allah from the hadiths of the Messenger, may Allah bless him and grant him peace, nor does he examine them or what the Companions and those who followed them in righteousness said, transmitted to us from trustworthy sources chosen by critics. They did not transmit the structure of the Qur'an alone, but rather transmitted its structure and meaning. Nor did they learn the Qur'an as children learn, but rather learned it with its meanings. Whoever does not follow their path speaks only based on his own opinion. Whoever speaks based on his own opinion and what he thinks is the religion of Allah, and did not learn it from the Qur'an, is sinful! even if he is correct. Whoever learns from the Qur'an and Sunnah is rewarded even if he is wrong. But if he is correct, his reward is doubled."**

---

<sup>1</sup> We did not say, as is common among many scholars, that the Qur'an is interpreted by the Qur'an if there is no Sunnah, then by the Sunnah, because this will be explained at the end of this letter when discussing the hadith of Mu'adh ibn Jabal, may Allah be pleased with him.

Then he said (p. 217):

**“What is required is complete submission to the Messenger, may Allah bless him and grant him peace, and obedience to his commands, accepting his news with acceptance and belief, without opposing it with a false imagination that we call rational, or ascribing it to doubt or suspicion, or prioritizing over it the opinions of men and the dregs of their minds. Thus, we unify him, may Allah bless him and grant him peace, in terms of arbitration, submission, obedience, and acquiescence, just as we unify the Messenger, glory be to Him, in terms of worship, submission, humility, repentance, and trust.”**

In short, it is the duty of all Muslims not to differentiate between the Qur'an and the Sunnah, in terms of the obligation to adhere to both and establish legislation based on both.

This is the guarantee that they will not deviate right or left and will not regress in error, as the Messenger of Allah, may Allah bless him and grant him peace, made clear in his saying: **"I have left among you two things. If you hold fast to them, you will never go astray: the Book of Allah and my Sunnah. They will never separate until they return to me at the pond."** Narrated by Malik, without a chain of transmission, and by al-Hakim, with a hasan chain of transmission.

# Important Notice

---

After this, it goes without saying:

The Sunnah that holds this importance in legislation is the Sunnah that has been authenticated from the Prophet (peace and blessings be upon him) through scholarly methods and authentic chains of transmission known to scholars of hadith and its narrators.

It is not the Sunnah found in various books of interpretation, jurisprudence, encouragement and intimidation, spiritual wisdom, sermons, and other books, for they contain many weak, reprehensible, and fabricated hadiths, some of which Islam disavows.

Such as the hadith of Harut and Marut and the story of the cranes. I have a special treatise on invalidating these hadiths, which is currently in print <sup>2</sup>. I have also included a large number of them in my extensive book, "The Series of Weak and Fabricated Hadiths and Their Negative Impact on the Ummah." To date, they number nearly four thousand hadiths<sup>3</sup>, some of which are either weak or fabricated. Only five hundred of these have been printed!

It is incumbent upon scholars, especially those who disseminate their jurisprudence and fatwas, not to dare cite a hadith as evidence until they have verified its authenticity. The jurisprudence books they usually refer to are filled with weak, fabricated hadiths and those without foundation, as is well known among scholars.

I had begun an important project, in my view, which is very beneficial for those engaged in jurisprudence. I titled it "Weak and Fabricated Hadiths in the Main Books of Jurisprudence." I mean by it:

1. Al-Hidayah by Al-Marghinani in Hanafi jurisprudence.
2. Al-Mudawwanah by Ibn Al-Qasim in Maliki jurisprudence.
3. Sharh Al-Wajeez by Al-Rafi'i in Shafi'i jurisprudence.
4. Al-Mughni by Ibn Qudamah in Hanbali jurisprudence.
5. Bidayat Al-Mujtahid by Ibn Rushd Al-Andalusi in comparative jurisprudence.

Unfortunately, I was unable to complete it because the Kuwaiti magazine Al-Wa'i Al-Islami, which had promised to publish it and welcomed it when I read it, did not publish it. Since I have missed that, perhaps I will succeed on another occasion, God willing, in laying out for my brothers who are engaged in jurisprudence a precise scientific method that will help them and facilitate for them the path to knowing the degree of the hadith by referring to the sources that must be referred to from the books of hadith and explaining their characteristics and

---

<sup>2</sup> Its name is "The Installation of Catapults in Blowing Up the Story of the Cranes", printed by the Islamic Office.

<sup>3</sup> The number has now exceeded five thousand, and God willing, it will be printed soon.

advantages and what can be relied upon from them, and Allah Almighty is the Granter of success.

# The weakness of Muadh's hadith about opinion and what is objectionable about it

---

Before concluding my speech, I feel it is necessary for me to draw the attention of the brothers present to a famous hadith that is rarely absent from any book on the principles of Islamic jurisprudence, due to its weak chain of transmission and its contradiction with what we have concluded in this speech, regarding the impermissibility of differentiating between the Qur'an and the Sunnah in legislation and the obligation to adopt both of them together. It is the hadith of Mu'adh ibn Jabal (may Allah be pleased with him) that the Prophet (peace and blessings of Allah be upon him) said to him when he sent him to Yemen: **"By what will you rule?" He said: "By the Book of Allah." He said: "And if you do not find it?" He said: "By the Sunnah of the Messenger of Allah." He said: "And if you do not find it?" He said: I will strive to fulfill my opinion and spare no effort. He said: "Praise be to Allah who guided the Messenger of Allah's Messenger to that which the Messenger of Allah loves."**

As for the weakness of its chain of transmission, there is no room to explain it now. I have explained this in a comprehensive manner, perhaps not previously mentioned in the series mentioned above<sup>4</sup>. It is sufficient for me now to mention that the Commander of the Faithful in Hadith, Imam al-Bukhari, may Allah have mercy on him, said of it: **"A rejected hadith."**

After this, it is permissible for me to begin explaining the contradiction to which I referred, and I say: This hadith of Mu'adh establishes for the ruler a method for making judgments in three stages. It is not permissible to seek a ruling in opinion until it is not found in the Sunnah, nor in the Sunnah until it is not found in the Qur'an.

With regard to opinion, this is a correct method according to all scholars. They also said that if a tradition is transmitted, then consideration is invalidated.

However, with regard to the Sunnah, it is not correct because the Sunnah rules over the Book of Allah and explains it. Therefore, the ruling must be sought in the Sunnah. Even if it were assumed to be found in the Book, we would not have mentioned it. The Sunnah is not with the Qur'an like opinion is with the Sunnah. No, no, no. Rather, the Qur'an and the Sunnah must be considered as a single source, with no separation between them at all, as indicated by his saying, may Allah bless him and grant him peace: **"Verily, I have been given the Qur'an and**

---

<sup>4</sup> It is number 885 of the aforementioned series, and we hope that the volume it contains will be printed soon, God willing.

**something like it with it”, meaning the Sunnah. And his statement, "They will not separate until they return to me at the pond."**

The aforementioned classification between them is incorrect because it implies a separation between them, and this is invalid, as previously explained.

This is what I wanted to point out. If I am correct, it is from Allah.

If I am wrong, it is from myself. I ask Allah Almighty to protect us and you from error and from everything that displeases Him. And our final supplication is that all praise is due to Allah, Lord of the Worlds.